THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Remember the former things of old: for I am God, and there is none else: I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure.*"—ISAIAH 46: 9-10.

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PRESIDENT LYMAN'S TRAVELS.

INTERESTING REPORTS OF MEETINGS HELD IN DENMARK, SWEDEN AND NORWAY—ENCOURAGING PROSPECTS.

ELDER NIELS JACOBSEN of the Aalborg Conference, Denmark, sends us the following:

"On Thursday, August 8th, 1901, the Elders, Saints, and many friends, of this Conference enjoyed a spiritual feast, our semi-annual meetings being held in the hall so well known, at Urbansgade 26. There were present Apostle Francis M. Lyman, President of the European Mission, President Anthon L. Skanchy, of the Scandinavian Mission, Elder Richard C. Miller, President of the Aalborg Conference, and the sixteen Elders who are at present laboring in this section.

"The first meeting convened at 3 p.m. President Miller bade all welcome, and asked the blessings of heaven upon the congregation, that all might profit by the testimonies of the speakers. President Anthon L. Skanchy addressed the audience. He said he rejoiced in being a servant of the Lord, and having the privilege of again being in these lands with the message of peace, in the promulgation of which he had spent many years. The authorities were then presented and unanimously sustained. President Richard C. Miller was honorably released from the Presidency of the Conference to return home, having filled a creditable mission, and Elder James Johnsen was chosen and sustained to fill the vacancy.

"The choir then sang, after which Apostle Francis M. Lyman was introduced and in his characteristic manner spoke to the congregation

through Elder N. P. Johnsen as translator. President Lyman referred with pleasure to the large congregation and spoke of the duties devolving upon all if they desired to progress, laying special stress on the law of tithing and the word of wisdom. The Lord, said he, will bless us when we do our duties, and we will then be made to know that He is our friend and He will assist us to gain the object that we aspire to. He testified to the divinity of the mission of the Prophet Joseph and his successors in the Priesthood, and closed by asking the blessings of the Lord upon those present.

"The Conference reconvened at 8 p.m. in the auditorium of the hotel 'National.' President Miller spoke of how the Savior called and sent His disciples to proclaim the glad tidings of great joy. Elder Peter Christensen spoke of our mission here upon earth and how we could return to our Father in Heaven.

"President Skanchy was the next speaker. He said that the Lord had again spoken to earth and that we were here to testify to that fact. Apostle Francis M. Lyman, with Elder N. P. Johnsen as translator, cited the Apostle Paul's words to the Galatians, that if any one should preach any other Gospel than that which Christ and His Apostles taught, he should be accursed, even though it be an angel from Heaven. If any erroneous doctrines were put forth by us or any of our representatives, the people would know that our message was false and condemnation was over us. But if it was divine, which we testify that it is, then it behoved all to heed the same. The speaker had been personally acquainted with the Prophet Joseph and all his successors, and testified to the world that the Gospel had been restored to earth with all its former blessings and power.

"After a few closing remarks by President Miller, the Conference adjourned *sine die*, benediction being pronounced by Apostle Lyman.

"On Friday, the 9th inst., a Priesthood meeting was held, where the Elders reported their labors, and business pertaining to the Conference was transacted. Presidents Skanchy and Lyman imparted some very timely instructions, and encouraged the Elders in the performance of their duties, and all partook of the power of the Spirit of God which was manifested during the entire Conference. With a feeling of joy the Elders departed to their several fields of labor refreshed for the work before them, and looking forward to the time when they could again assemble to partake of such another spiritual feast."

Elder Jens Jenson, clerk *pro tem* of the Copenhagen Conference, Denmark, thus reports the Priesthood meeting in that section:

"The Elders of the Church of Jesus Christ of Latter-day Saints, laboring in the Copenhagen Conference, met at their hall St. Pederstriede 45, Copenhagen, August 12th, at 10 o'clock a.m. in Priesthood meeting, President Peter Christensen presiding. After singing and prayer, opportunity was given the Elders to report the progress and prospects in their different fields of labor. The reports in the main, were satisfactory and encouraging.

"President Peter Christensen gave a brief report of the work done since

last conference, the same covering a period of four months. It was as follows: Tracts distributed, 15,193; books distributed, 307; strangers' houses visited, 14,157; Gospel conversations, 2,288; meetings held, 160; baptized, 20; children blessed, 9; emigrated, 25; new subscribers for the STAR, 3.

"Apostle Francis M. Lyman then occupied the time. Among other things he said that the Elders, in speaking, should consider themselves veterans in the cause and speak for it with spirit and power. All duties, said he, should be performed in the spirit thereof without the least faltering or fear, but always with an eye single to the glory of God. The speaker related some of his early experiences as a missionary, and exhorted the Elders to remember their calling and to conduct themselves in a manner creditable to the same. He exhorted all to pray more and to present every matter before the Father, asking Him for the guidance of His Spirit in the performance of every duty. He asked all who wished to make a covenant to serve the Lord and to help each other to serve Him, to show the same by the customary vote; all hands went up. He exhorted the Elders not to let the world's dishonor conquer them. The speaker felt well and felt to bless all the brethren. Meeting was dismissed by singing the Doxology.

"This was undoubtedly the best spiritual feast the Elders in this Conference have enjoyed for many a year. The spirit of union, thankfulness and contentment, visible on every face, was pleasant to behold and all left for their fields of labor rejoicing that they in this northern land, had had the privilege of listening to the inspired word of the Lord through one of His chosen Apostles."

THE following report of the Skane Conference is sent us by Elder Carl Larson:

"The semi-annual meetings of the Skane Conference were held in the Workingmen's Hall, Malmo, Sweden, on Tuesday, August 13, 1901. Among those present were Apostle and Sister Lyman, President Anthon L. Skanchy, Elder Carl Carlson of the Scandinavian office, President Peter V. Bunderson and all the Elders of the Conference.

"The meeting was opened at 8 p.m. with singing, and prayer by Elder Carl Larson. President Bunderson extended a pleasant welcome to all, after which President Skanchy presented the general authorities of the Church, Francis M. Lyman as President of the European Mission, and Anthon L. Skanchy as President of the Scandinavian Mission, all being unanimously sustained. Elder Peter V. Bunderson was also sustained as President of the Skane Conference, as well as all the Elders in their respective districts.

"The speakers of the evening were President Skanchy and Apostle Lyman, Elder John F. Peterson acting as interpreter for the latter. They explained the purpose of the Elders laboring in this land, and spoke of the manner in which the Gospel had been restored, also bearing a powerful testimony to the truth of the same.

"A duet was rendered by Sisters Alexandra Löfdahl and Sofia Wallgren, and at the close of the meeting the privilege of shaking hands with Apostle and Sister Lyman was heartily accepted by both Saints and strangers.

"On Wednesday, at 9 a.m., Priesthood meeting convened in the Saints' hall, Norragatan Wallagränden 12. The Elders reported their labors in the Conference for the past four months, after which President Bunderson read the following statistical and missionary report: Branches, 5; Missionaries from Zion—High Priests, 2; Seventies, 11. Local Priesthood—Elders, 10; Priests, 16; Teachers, 12; Deacons, 7; members, 273; total officers and members, 318. Tracts distributed—from door to door, 5,578; in open-air meetings, 24. Strangers' houses visited—in tracting, 4,278; by invitation, 138. Gospel conversations, 1,593. Meetings held, 144. Books sold, 154. Baptized, 4.

"Timely instructions were given by President Skanchy and Apostle Lyman, both encouraging the Elders to push forward with determination, being mindful of the responsibility of their calling, and showing a dignity worthy of the same.

"A dinner had been arranged for by President Bunderson at the Blue Ribbon Cafe, which was enjoyed by the Elders as well as our esteemed and much appreciated visitors.

"On Wednesday, at 8 p.m., the last meeting of the Conference was held in the same hall, a good-sized audience being present. Many intelligent people had gathered, presumably to see the Apostle from Salt Lake City, but in this they were disappointed, for our esteemed visitors had left during the day for Copenhagen; but a very interesting meeting was held, nevertheless. Elders Martin Jensen, Nils O. Gyllenskog and President Peter V. Bunderson were the speakers, and the plan of salvation was laid plainly before the people, and strong testimonies to the truth of the Gospel were borne. Conference was dismissed by singing, 'When Shall We All Meet Again,' and benediction was pronounced by Elder John N. Erickson."

THE following from Christiania, Norway, signed by Elders Christian Johansen and Joseph A. Halvorsen, is kindly sent us for publication:

"The Christiania Conference began on Saturday, August 17, 1901, at 8:30 p.m. The hall was decorated with flags and bunting; also with large potted plants and flowers, and was most pleasant to look at. On the stand were President Anthon L. Skanchy of the Scandinavian Mission, and President Hans O. Young and the eighteen Elders laboring in this Conference. After singing, and prayer by Elder Andrew F. Ahlander, Elder Willard Christopherson—in the absence of President Young, who had gone to meet President Lyman—bade the congregation welcome, and explained the object of our meeting together in Conference. He was followed by Elder Oluf J. Pedersen, who called attention to the fact that the Lord called the meek and lowly to carry out His purposes.

"The choir then sang an anthem, after which President Anthon L. Skanchy, having arrived from the station, announced that we would not have the pleasure of seeing President Lyman to-night. He testified to the latter's being in truth an Apostle of the Lord, with the same authority held by Peter, Paul and their associates.

"Elder Charles Halvorsen addressed the meeting, and after the choir

had sung an anthem, and the congregation hymn No. 263, the benediction was pronounced by President Young.

"On Sunday the 18th, at 10 o'clock, Conference reconvened, and after singing, and prayer by Elder Hans Johannesen, President Young welcomed all present, and hoped that the Spirit of the Lord would rest upon the congregation. He was followed by Elders Joseph A. Halvorsen, Oluf J. Pedersen, Wilford Andersen and Albert J. Knudsen, who gave a brief account of their labors in their respective fields.

"President Young then introduced President Lyman, who began by saying he had always known that we had our own house of worship in Christiania, just as we have at home. Said that we enjoyed a great deal of liberty now in Scandinavia, and hoped we would soon enjoy freedom and liberty over the whole world. This was his first visit to Norway, but as he hoped to live many years yet, he expected to meet with the Saints of this section again. Spoke on and explained the first principles of the Gospel, and in referring to the principle of revelation said that no man had yet appeared who claimed to have seen or spoken with the angel mentioned by John the Revelator, save the Prophet Joseph Smith, who sealed his testimony with his blood.

"The choir sang an anthem, after which the Conference adjourned until 3 p.m., and benediction was pronounced by Elder Wrol C. Olsen.

"The meeting at 3 o'clock was opened by singing, and prayer by Elder Ole Hansen Valle.

"Elder Andrew F. Ahlander reported his labors in Fredrikhald, after which President Anthon L. Skanchy spoke, expressing thankfulness that he was born in this country, and that he had heard and embraced the Gospel. The choir sang an anthem, and President Skanchy presented the authorities of the Church, all being unanimously sustained.

"President Lyman said he did not come here to do much preaching, but to learn to know the people, and to give advice and counsel to the Saints and Elders. Said the Saints must love God and their neighbors, and be honest in all things, keeping the laws of the land, and following strictly the path laid down for us to walk in. The choir sang the anthem 'O Come Let Us Sing," and Elder Oluf J. Pedersen offered the benediction.

"At 7 p.m. the Conference again convened by singing, and prayer by Elder Johan Jensen.

"Elders Wrol C. Olsen, Martin Thomsen and Charles Halvorsen gave reports of their labors, and Elder Johan Christiansen bore his testimony to the truth of the Gospel.

"President Skanchy then commented on the decoration of the hall, saying it was beautiful, and thanking the brethren and sisters who had made it so attractive.

"President Lyman, in speaking, regretted that the house was not larger, so that it would be a little more comfortable. He read from the first chapter of Paul's epistle to the Galatians, and said that what Paul wrote to that people, was just as binding upon the Latter-day Saints as upon any others. Spoke of Paul's conversion, and the circumstances surrounding it, and said that the Latter-day Saints were not persecuted for their

sins, but for trying to do the will of the Father. The speaker read the fourth chapter of Paul's epistle to the Ephesians, and urged the Saints not to grieve the Spirit of the Lord, but to live good lives and have perfect faith in Him, in His Son, and in the Holy Ghost, concluding his remarks as follows: 'May our heavenly Father bless you all in your homes, and if you do what I have told you, you *shall* be blessed.' The choir sang the anthem, 'Hosannah,' and benediction was pronounced by President Lyman.

"On Monday morning, the usual Priesthood meeting was held."

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

LOGAN CITY has a school population of 1,974.

REXBURG, Idaho, is said to be enjoying a boom.

THE recent rains throughout Utah are reported to have been highly beneficial to the crops.

THE Salt Lake City Council is again wrestling with the proposition of erecting a new city jail.

PROVO and surrounding locality experienced an earthquake shock on Sunday, the 11th inst.

QUITE a number of Utah people spent part of the heated season at the Yellowstone National Park.

A SUMMER resort is being projected for Parley's canyon, at a point twenty miles from Salt Lake City.

DIPHTHERIA is said to be epidemic in Farmington, Davis County, and several cases have resulted fatally.

SIX-YEAR-OLD Verne Parker of Salt Lake, lost his life under the wheels of a gravel wagon on the 8th inst.

SALT LAKE has succeeded in getting the internal revenue office. It was removed from Helena on the 12th inst.

AT Rexburg, Idaho, the 9th inst., Richard Mace was dangerously wounded by the accidental discharge of a 22-caliber rifle.

WHILE bathing in Bear river, August 11th, William E. Crossley of Liberty, Idaho, aged 18 years, got into a deep hole and was drowned.

PETER FAIRCLOUGH, an old resident of Utah and a native of Manchester, England, died suddenly at his home in Salt Lake on the 6th inst.

WALTER LONG of Hebron, Nebraska, fell from a cliff in the mountains east of Five Points, Weber county, on the 11th inst., and was instantly killed.

THE postoffice at Taylorsville, Salt Lake County, has been discontinued, the district now belonging to the rural free delivery system operating from Murray.

SALT LAKE had within its precincts three weeks ago, a host of editors from Kentucky. During their stay they were the guests of the Utah Press Association.

JIM HEDGES, a notorious character, was shot and killed at Stateline on the 11th inst., his slayer being Jim Glendenning, who is said to have acted in self-defense.

J. STEELE, late of Halifax, England, but who is at present crossing the American Continent on a wheel, made his appearance in Salt Lake City on the 7th inst., on his way to the Pacific Coast.

FRED, the 18-year-old son of Mr. and Mrs. J. W. Ogden of Escalante, Garfield County, Utah, was drowned on the 5th inst., by a freshet, which swept down a gorge in which he and other boys were bathing.

As a result of a severe cloudburst at Scofield on the 6th inst., Matthew Korbilo and his child lost their lives, while Mrs. Korbilo had a very narrow escape. The flood caused the closing down of the coal mines.

The farmers of Weber county have decided to assist the Utah Light and Power company in the building of a dam in Ogden valley, the idea being to impound the water for irrigation purposes. It will cost about $150,000.

Salt Lake City has entered into contract with P. J. Moran for the construction of a pipe-line from the brick tank in City Creek Canyon, to the intersection of South and West Temple streets, the work to cost $46,988,50.

Christianity in Social Life.—It seems to me that the greatest mistake that the churches make is in supposing that the spiritual life of the community may be Christian without showing its effect in the social life. It is a fact which no one can deny, that the moral standard of certain bodies outside the church is higher than within the church. We know, by the law of supply and demand, that churches go where they are wanted, and the necessary inference, from the geographical position occupied in our cities by Protestant churches, is that they are preaching glad tidings to the rich and not to the poor. And this is the case. They permit a man to collect excessive rents for unhealthy lodgings, to pay wages too low to support properly the workmen whom he employs, and, in many ways, directly and indirectly, to "grind the faces of the poor;" and yet, if they are regular attendants at church, if they keep Sunday, if they give a certain amount of money to the ordinary charities, they are looked upon as Christians in good standing. My attention is called to the fact that the church cares for the poor in its mission work, in the erection of parish houses, etc. I would say that so long as church work of this kind takes the form of almsgiving by the rich to the poor, it will never produce the effect that is intended. The early church was a mission from the poor to the rich, and so long as the church to-day continues to be a mission from the rich to the poor, it can never accomplish the same results.—Ernest H. Crosby in the *Homiletic Review*.

To give way to anger is a sure indication of weakness. Mr. Spurgeon used to say that a man who could not feel angry was good for nothing, and that is probably true; but it must be understood that only he who has moral strength enough to conquer his own wrath and not yield to it, deserves commendation. It may help those afflicted with anger to master it, to know that every time they yield to passion they place their life in danger.

Drop after drop, continually falling, wears a passage through the hardest rock. The hasty tempest, as Carlyle points out, rushes over it and leaves no trace behind. A great purpose is cumulative; and, like a great magnet it attracts all that is kindred along the stream of life.

Nearly all good work is up-hill work; therefore, when difficulties are met they should be regarded rather as a sign that we are working in the right direction, than as a cause for surprise and discouragement.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 29, 1901.

EDITORIAL.

THREE FATAL ERRORS OF CHRISTENDOM.—The missionary field is a grand school for observation. In it men are studied and institutions are compared and analyzed; the perceptive faculties are quickened and conclusions are reached which are well nigh impossible elsewhere. The herald of a new dispensation should understand the old; its defects should become more and more obvious by experience, and the promulgation of the new should command that fire and fervor which lays claim to, or compels success. Where obstacles exist and truth fails to win its way, the man of soul—the one possessed of his mission—will find out the mental and spiritual attitude of those "to whom he is sent," so that "becoming all things to all men," he may be able to save some. Without such understanding much energy may be wasted, and effort frittered away in directions which, however usual and perchance successful under other conditions, signally fail to-day.

True Christianity is the undoubted panacea for "all the ills which flesh is heir to;" but its application requires an enlightened diagnosis, that as a remedy it may be a success. The world is sin-sick—sick with false ideas—and quack prescriptions have been so numerous and bewildering, that "evil men and seducers wax worse and worse," and unless "the Great Physician" directs all future administration, pretenders will labor, yet in vain.

Some observation and more reflection, have led the writer to believe that basic error is deadly in its effects; that except the fountain is purified the stream will be impure. Unless "the bread and water of life" can be restored to use, spiritual and religious lethargy will continue to prevail, and men will go down to death because all other forms of intelligence can be but auxiliary to that which remains fundamental and eternal.

The first great fatal error of so-called Christendom is insubordination, organized and otherwise, to the God-sent founder and revealer, Jesus Christ. There is and has been a practical denial of His asserted and absolute supremacy. In human controversy and so-called schools, more deference has been paid to "The Father" than to "The Son," contrary to the expressed divine intent, to the claims made by the Lord Himself, and the most forcible language and example of His immediate successors. He said, "My doctrine is not mine." He did nothing but what He had seen the Father do. He claimed to be "the way, the truth and the life."

He declared that "no man cometh unto the Father but by me," and later He emphatically said, "All power is given unto me both in Heaven and in earth;" and all His wondrous life, His tragic death, His glorious resurrection, demonstrate beyond controversy the fact that "unto Him was given the keys of hell and death." So unequivocal, so thorough, so far-reaching was this assumption, that how any mistake could ever be made in regard to the example, the doctrine, the Church of Christ, and "the great salvation," seems utterly incomprehensible.

Peter's emphatic acceptance of this unmistakable authority was given in no uncertain key, when he cried, "Lord, to whom shall we go, for thou hast the words of eternal life;" and the oft-reiterated testimony of Paul, brave, fearless and loyal as he was, was harmonious therewith—"*I determined* to know nothing among you save Jesus Christ and Him crucified"—and his after proud, yet legitimate boast, "We preach not ourselves, but Christ Jesus the Lord." Surely it needs no further quotation or comment, for the Scriptures are full of assertions to that prime, fundamental, incontrovertible and positively unchangeable supremacy of Jesus Christ, so far as salvation and the redemption of the human race is concerned; and the repudiation by Christendom, theoretically and practically, will remain until repented of, as its first great and unmitigated deadly sin. "He that rejecteth me rejecteth Him that sent me," and while the days of past ignorance may be, perchance, winked at, it is enough to say that now He commandeth "all men everywhere to repent."

The second fatal error of Christendom lies in the non-realization of the fact that "the Gospel" as revealed by Jesus Christ, was, and is, a consecutive, harmonious, all-sufficient series of truths divinely appointed by the councils of the ancients, for the salvation of man by Jesus Christ. In that series of truths or principles there was all needed authority and power; there was nothing in it superfluous, untimely or non-essential. That order was determined in the eternities of the past, and to doubt its adaptability, power or necessity, is to reflect upon the wisdom, mercy and attributes of the Divine nature, and the revelations thereof "from the beginning even until now."

The Christian world fails to comprehend this unity, power and legislation; it cannot see that the Gospel law is eternal and irrevocable, and that of it was ever said, "it is the power of God unto salvation;" and that as a consequence universal salvation can only be predicated upon the universal acceptance of that order, together with fidelity to its requirements. No modification need be apprehended; no mistaken notion of mercy, no sophistical conclusion as to the salvation of our loved and dead; no plea or subterfuge, no excuse of time, age, country or tradition; no assertion of sincerity, sacrifice, philanthropy or ignorance can ever guarantee that salvation inherent in, and inseparable from, the Gospel of Christ; for it alone can secure, even to the honest, true and good of heathen or of Christian lands, that for which they pray. Compromise is as impossible and mythical as man's ways have ever been, when placed in contrast with, or intended to subserve or accomplish that which was intended by, or strictly, positively and eternally limited to, the Divine. The authority for

the Gospel, and the power thereof, are so intimately and irrevocably attached in the great and God-like plan of redemption and salvation, that argument seems almost futile and unnecessary to demonstrate that Christendom cherishes a fatal error in failing to comprehend that there is but "one Lord, one faith, and one baptism," one God and Father of all, and one Jesus who is and was the revealer of the Divine mind, and "the Author of eternal salvation to all them that believe."

Another fatal error in the Christian world is the assertion that revelation, inspiration and the creation of Scripture ended for ever with the apostolic age; for that is an eternal necessity—the life and light of God on earth. That "the canon of Scripture is full," was suggested of evil, and is the apology of unauthorized men who "stole the livery of heaven by which to serve the devil;" it is the plea of self-convicted apostasy and fraud; by its reiteration the world has been misled, men have juggled phrases and fact until scepticism has usurped the place of faith, creeds and formula have set aside the order of God and Christ, division and anarchy have robbed the world of that peace, unity and power, which are inseparable from the true faith, and the true Gospel has made Christianity a burlesque among the heathen, and a stench in the nostrils of the Almighty.

The Divine character has been belied, His interest in mankind has been denied, the mission of His Son has been retarded, the voice of authority has been silenced, the Gospel as a whole has been repudiated, the power of its ordinances discounted, and the whole of Christendom have not only worshiped at the altar of apostasy, but they have sealed the heavens against themselves. Chaos begotten of evil, born of unbelief and priestcraft, baptized in the laver of human invention, and confirmed by a fraudulent assumption of authority, has reconciled men to ignorance, stultified the aspirations of uncounted honest hearts, until hope is no more an anchor to the soul, and thousands ironically say, "Doth not the Lord delay His coming, for since the Father fell asleep have not all things continued even as they were?"

The potency of this dead trinity is seen and felt by every minister of God, and the work of subjugating the world by Truth looks like the leading of a forlorn hope against an enemy whose entrenchments seem to defy "the corroding tooth of time," and the assaults of devoted toil. But the battle is on, the controversy is being waged. Some have "taken to themselves the whole armor of God," they have studied the tactics of the enemy, they know that the fight is a bitter one, and will be fought to a definite, an appointed end. They are, as they know, not contending against flesh and blood alone, but "against principalities, against powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places;" yet "the Lord shall lead all these in derision," and all the promises shall be gloriously fulfilled. The true servant of God must stand up for the unquestionable authority of their accepted Lord and Master, for His name, honor and work, are His legacy to the world through them. The true servant of God must stand up for the perfection, power and unity of the one Gospel; its adaptability must be to them beyond question, and outside of human controversy. The true

servant of God must stand up for the continued influx of light and revelation, to supplement doctrine and principle already given, as the kingdom may need, and spiritual development in man be requisite for so grand a work, so transcendent an undertaking. Communion with the Heavens is an absolute need, and the agencies of Deity are innumerable, for "are they not all ministering spirits sent forth to minister unto them who shall be heirs of (God's) salvation?"

Experience says to us that the servants of God can be trusted. We can bear witness to their faith, fidelity and honor, for in the darkest moment we have seen, "one shall chase a thousand, and two have put ten thousand to flight." The triumphant song of Miriam will be duplicated in modern times with such additions as befits the fight, and the now enumerated fatal errors of a spurious Christianity, shall, in the effulgence of Gospel truth, just "fold their tents like the Arabs, and as silently steal away."

N.

THE steamship *Commonwealth*, which sailed from Liverpool August 15th, reached Boston on Thursday, the 22nd, at 11 p.m.

PRESIDENT LYMAN has now completed his tour of the Continental conferences, and, with Sister Lyman, is expected to return to "42" in the course of a few days.

WE are pleased to note that Elder Joseph S. Dixon of the Nottingham Conference, who was seriously ill several days ago, is now reported to be on the high road to recovery.

A CARD, eulogistic of the labors of Elder Robert G. McQuarrie in Edinburgh, and breathing sentiments of love and appreciation, has been received from the members of the Edinburgh branch. All unite in good wishes for his safe return to home and loved ones.

WE gladly give place in our editorial columns to-day, to a thoughtful article from the facile pen of our worthy friend and brother, Elder Henry W. Naisbitt, and feel assured that the Saints and Elders generally, will be pleased to hear from him as often as he can make it convenient to favor us with such communications.

WE hear with regret of the critical illness of Sister Zina D. H. Young, who, reports state, has been taken down with paralysis, and is now on her way home to Salt Lake City from Canada. "Aunt Zina" has been one of the noblest of the noble mothers in Israel, and her present affliction will occasion feelings of deep sorrow in the hearts of all her numerous acquaintances.

Two Hungarians, Messrs. Pollak and Virag, have invented a new system of telegraphy, and have installed it upon a wire from Budapest to Fiume, a distance of 375 miles, where actual practical working is taking place at

the speed of 40,000 words per hour. The messages are written in Roman characters, and require no transcription. Negotiations are in progress for establishing the system in Germany, and the Government has consented to a practical trial between Berlin and Cologne.

THE multiplication of religions is one of the distinguishing marks of our time. It proves that men's minds are unsettled as to what to believe, and how to worship. There is no unity. Religion and art, science and ethics are at variance. The masses are easily swayed to and fro by the ever changing currents in the atmosphere. But for all that, there is progress toward truth and light. Out of chaos a new order will be called forth by the divine word that has been given to this generation, and in due time a more glorious dispensation than any previous, will be established with peace, righteousness and salvation as its foundations.—*Deseret News.*

ARRIVALS.—The following Elders from Zion, arrived per s.s. *New England* on Thursday, August 22nd: For the British Mission—Joseph C. Wood, Woods Cross; Henry L. Edwards, Willard City; Lorenzo J. Taylor, Loa, Wayne Co.; William Mathews, Jr., Panaca, Nevada; Henry E. Wynder, Cardston, Canada; William W. Astle, Afton, Wyoming. For the German Mission—Jedediah F. Woolley, Salt Lake City. For the Swiss Mission—Joseph E. Richards, Salt Lake City. For the Netherlands Mission—John Neuteboom and John Van Daaten, both of Ogden.

APPOINTMENTS.—The Elders arriving on the 22nd for Great Britain, have been appointed to labor in the following Conferences: Joseph C. Wood, Sheffield; Henry L. Edwards and Lorenzo J. Taylor, Manchester; William Mathews, Jr. and Henry E. Wynder, Bristol; William W. Astle, Nottingham.

DEPARTURES.—The s.s. *New England* sailed to-day with a full complement of passengers, the list including the following Elders, who return to their homes after faithful service in the mission field: Joseph Weston, Brigham Y. Benson, Robert G. McQuarrie, Nephi Larsen, Henry M. Haslam, John F. Erdmann, Jacob Robertson, William S. Lochhead, Christian Sorenson and Sister Anna Hall Mohr. Jessie C. Gray and Joseph Argyle, who have been visiting here for some time past, were also passengers on the same boat.

DISTRICT MEETINGS.—District Meetings will be held on Sunday, September 8th, 1901, in the Temperance Hall Club Room, Newland, Northampton. It is the desire of President Daynes and the Elders that the Saints bring as many visitors as possible, that a time of rejoicing may be had throughout the day.

ABSTRACT OF CORRESPONDENCE.

ELDER BENJAMIN H. BULLOCK of the Grimsby Conference, writes as follows from Bridlington:

"In No. 25 of this year's issue of the STAR, an account is given of the

opening of a new field in Bridlington, and it now gives Elder Alfred Cordon and I great joy to have the privilege of stating that on the 21st inst., one honest soul was added to the fold of our Lord and Savior Jesus Christ, by obedience to the ordinance of baptism.

"Our meetings are well attended. We have many homes that we are visiting, and expect to have another baptism soon. But oh, how hard the evil one is working against us, and sowing tares among the good seed to try and choke them out! But the Savior's words are verily true, that His sheep hear his voice and follow Him. Once in a while we get a little opposition, but this seems to stir the people up and awaken within them a spirit of investigation.

"Bridlington is a very promising field. We have friends on all sides, and a few enemies, but we have faith that by earnest effort the true blood of Israel will eventually be gathered out."

WRITING from Sheffield under date of the 26th inst., President Caleb D. Brinton has this to say:

"We had an extra good attendance at our meeting last evening. We find since we have adopted the plan of visiting every family of the Saints in the capacity of Teachers—each family at least once a month—we realize very gratifying results. There is a very good spirit prevailing throughout the Conference. The Elders are all united, and are doing the best they can to further the great cause of truth, and to cry repentance to the people in this part of the Lord's vineyard."

BROTHER F. C. PADDICK, of 9 Albion Road, Seaside, Eastbourne, Sussex, reports the death of his sister, Mrs. Evans, at North Lodge, Meads, Eastbourne, August 7th, of consumption. She was twenty-six years of age, and leaves a son, aged one year and two months, to battle through the journey of life motherless. Deceased was the daughter of the late William Paddick, who died from the same affliction some years ago. Brother Paddick is the only surviving son of the family, and in his trying moments has our sincere and heartfelt sympathy.

ENJOYABLE SUNDAY SCHOOL OUTING.

PRESIDENT FREDERICK A. MITCHELL of the Newcastle Conference, thus reports a Sunday school outing:

"Last Tuesday, the 20th, the writer took train to Middlesbrough, to attend an outing of the Middlesbrough and Stockton Sunday schools.

"At an early hour on Wednesday the officers and members of the Middlesbrough school, together with a number of the Saints and their friends, assembled at the school-room, Temperance Hall, Baxter Street, by appointment, and took conveyances for the village of Yarm, some nine miles away. The road lay through the green lanes, and over hills and dales of one of the most picturesque parts of old England. Each wagon contained upwards of thirty persons, of all ages, and there not being room

for all to ride in the vehicles provided, a number took the train for the place appointed.

"At the same time the Stockton contingent was carrying out a similar program, varying only as to numbers.

"All arrived in good order and condition at the farm of Mr. Atkinson, who had kindly contributed to the schools the use of a field, and the weather being also in its happiest condition, and with a liberal supply of refreshments provided by the Saints, all was joy and gladness throughout the day. Amateur cricketing and football games afforded diversion and relaxation, with foot racing by the little ones.

"Another important purpose of the gathering was to obtain group photographs of the members of the Sunday schools, as per request from Assistant General Superintendent George Reynolds. For that purpose an artist had been engaged, who devoted himself to placing the children in position to the best advantage, and if he shall have failed in getting good pictures it will be no fault of his.

"There were present: President Frederick A. Mitchell of the Newcastle Conference; Elder David Ririe, Supervisory Superintendent; Superintendent John E. Owens of Middlesbrough, and Elihu Dazley and Christopher L. Wilson, his assistants; Elders Henry Bolingbroke and Wilford W. Snyder, Supervisory Superintendents, and Superintendent Evan J. Williams of the Stockton Sunday school; also Elders H. B. Campbell from Darlington, and George P. Jones from Hartlepool. Before the adjournment, the company was called together, when the Sunday school hymn 'Beautiful Day' was sung, and a few words of encouragement and commendation were spoken by President Mitchell; then the hymn 'In Our Lovely Deseret' was sung, following which, bags of sweets and nuts were distributed to ninety juvenile members of the assembly. At 7 p.m all returned to their homes, refreshed by the pleasure of such a delightful social gathering. The number of persons present was about one hundred and seventy-five.

"We have in all, six Sunday schools in the Newcastle Conference. While their numbers are not great, a commendable interest is exercised by the Saints generally to foster and impress upon the children the benefits they can obtain by attending Sunday school; and we are hopeful that the seeds sown in their young hearts will grow as the Lord may desire, and in days to come yield much fruit to the honor and glory of the Shepherd, whose lambs they are."

"THE PROGRESSIVE MORMONS."

In view of the libels against the Latter-day Saints in Arizona and New Mexico, uttered and published by professed ministers of the Christian religion, we clip the following testimony concerning our people who have colonized Arizona, from a non-"Mormon" source. It is an editorial under the above heading, in the Arizona Republican of March 7, one of the brightest and most enterprising dailies in the Territory. It is published

at Phœnix and voices the sentiment of a large portion of the people in that region:

"The Mormons, as a sect, have long been derided and condemned. To the ignorant, Mormonism means polygamy and nothing else. The unreasoning jump at conclusions and clothe the most senseless statements with the robe of logic. The uncharitable find no good in any sect, union, combination or ism not peculiarly their own.

"The fact is that the Mormons, as a sect, have long since abandoned the doctrine of polygamy. Their lives are as pure now as the lives of the members of any other church. They are as patriotic as any people. Their love for the flag is ardent and their loyalty unsurpassed. If they erred in the past they do not occupy that field alone.

"There are Mormons in many localities in beautiful Arizona. They have been amongst our best, bravest and thriftiest pioneers. And wherever you find them, there industry is everywhere apparent, energy and thought and vigor are everywhere visible in fruitful and tangible form. In the Salt River valley, and in the Gila valley, in particular, one will find the inevitable signs of manly qualities evidenced in beautiful homes, luxuriant orchards and fields. No race or sect can beat them as farmers. No one understands better the soil or the science of irrigation than they. Nowhere will one find kindlier hospitality—genuine, come-in-and-make-yourself-perfectly-at-home hospitality—than among them. The writer knows many of these estimable people personally and admires them. He has sampled their hospitality and esteems it highly.

Thatcher, in the Gila valley, is a charming little burg—a veritable gem in a beautiful setting. The settlement is purely Mormon. There you will find every farmer owning his ranch, comfortable, prosperous, with money in the bank. There you may find a splendid academy of learning, for the Mormons believe in education. They believe in the very best of schools and strive earnestly to attain pre-eminence. They believe, too, in educating their children at home. While there last fall the writer visited the academy and found it doing splendid work. In the evening he attended a social dance given under the auspices of the academy. These dances are given monthly, we are told. The principal of the academy was in charge. Preceding the dancing a prayer was offered by the Bishop. This is the regular custom. Then followed a social entertainment of an extrordinarily high standard. There was no unruly conduct. The Bishop, the teachers and parents were there as instructors and chaperones. The young people were guided, not spied upon. They were taught by precept and example of their parents and friends. Harmony reigned and pure joy was unconfined.

"Another peculiarity was the perfect equality of the sexes. The Mormon men believe that their wives are not only good enough for companions, but good enough for citizens and voters. They believe in equal suffrage. Why should they not?"—*Deseret News.*

THE safest principle through life, instead of reforming others, is to set about perfecting yourself.—HAYDON.

THE "MORMON" MISSIONARY.

In the land of peaceful Zion where the Saints are all as one,
Though from family circles missing, father, husband, or a son,
From their loved ones for a season, they the Gospel message bear,
For a time there's many a fireside, where you'll find a vacant chair.

Nations are in utter darkness, do not know the Gospel plan,
For the teachings of our Savior have been changed, to those of man;
Ord'nances divinely given, altered into carnal ways,
Sealed the heavens have been for ages, until in these latter-days.

But we thank our Heavenly Father for the light that He has given,
For the glorious restoration, by a messenger from Heaven,—
Of the Gospel pure and simple, as 'twas taught by Him who gave
Himself a glorious ransom, all the sons of God to save.

Of salvation He is author, through obedience He won,
Laid the Gospel plan to lead us back to our eternal home;
For this Gospel of the Kingdom must be preached on earth again,
To all nations for a witness, ere He comes as King to reign.

Now to those who're left in Zion, fear not, God is good and true,
He will guard and keep your loved ones to return again to you.
Angels guard and keep them safely from all harm where e'er they roam,
Answered are your supplications which ascend unto His throne.

If perchance death's icy finger claims one from the mission field,
We must feel that God has called him, and unto His wisdom yield;
For a noble work awaits him, wanted on the other shore,
Try and live that you may meet him, when by death you're wafted o'er.

DAVID E. SEAMONS.

DIED.

WEATHERSTON.—At Plain City, Weber Co., Utah, June 13, 1901, of general debility, Charlotte Scott Weatherston, wife of Charles Weatherston. Deceased was born in Ampleworth, Yorkshire, England, May 6, 1833, joined the Church in 1851, emigrated to America in 1855, and went on to Utah in 1861, where she has resided ever since. She leaves a husband, four sons, two daughters and seventeen grandchildren to mourn her departure.

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